

Light

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BLIND PSYCHICS

STRANGE POWERS POSSESSED BY AFFLICTED CHILDREN

IN the July *Psychica* (Paris), Monsieur C. de Vesme discusses the question of supernormal vision among the blind. Those who are interested in this problem could not do better than read that fascinating little book (now out of print, but procurable from the L.S.A. library) called *Blind Deaf-Mutes as Psychics*, by the blind authoress, Miss Anna Chapin.

True, she says in her preface that in this matter as in others "there are things which we may never hope to understand"; yet, by her simple story of how she herself was first taught and then became teacher of other blind and blind deaf-mutes, she has thrown considerable light on supernormal awareness amongst those who are cut off from the physical avenues.

In America, Dr. S. G. Howe was the first to vision the possibility of establishing contact with those who were both blind and deaf; and it was together with Laura Bridgman that Miss Chapin received her training from this wonderful man. As a rule, it seems that the instinct of self-defence in surroundings which they can only touch—never see or hear—causes such afflicted children to be always on the defensive, ever ready to hit out at their unseen associates, to fly into violent tempers like a startled wild animal. But when, through tireless patience and sympathy, contact has once been established, and the little pupil learns not only that the unknown outside world spells good intentions and not evil, and that there are actually avenues of communication between that world and itself, then the progress is often very rapid.

That much of this progress is due to supernormal perception is clear. Thus, Miss Chapin writes of a little Laura, one of her pupils: "She always insisted upon accompanying me to my teacher of vocal music, saying that she liked to hear me sing. Knowing that she could not possibly hear my voice, I tried to cheat her by standing near the piano without making a sound. After a moment, she rose saying that I was not singing. I then began, and later on I asked her to tell me how long I had been singing, to which she answered that I began just after she inquired as to my silence."

Of the same child she writes: "Be the grounds full of people hastening to and fro, she moved among them, keeping her course without deviation. But let her find herself alone in the spacious grounds, and she would stand still for a moment and then tap her foot once or

twice, evidently for the purpose of setting in motion a new current of vibrations."

Another child, Mary, was once lent a visitor's watch as a bribe to get her to stay in bed. The watch had stopped and the owner assured the teacher the child could not open it nor break the glass. Some time afterwards the teacher and her brother, the owner of the watch, peeped into the room. They were horrified to find the child fast asleep and the gold watch-case open on the bed with the works scattered all round it.

As the harm was done—though Mr. F. still maintained that he could not understand how the little girl could possibly have opened the particularly close-fitting case—they decided not to rouse the child. On his departure Mr. F. went in again to collect the pieces, and: "Again they stood and stared . . . not a trace of the works was to be seen. Impossible as it must appear, the watch was quite intact so far as they could judge." After a careful examination next day, the watchmaker declared that there was nothing wrong with the watch except the need of cleaning.

"This incident," says the authoress, "is one of many which might be related of such children, showing the psychic power of those deprived of so much which is thought needful to make life complete."

As often happens amongst normal children, these blind-deaf-mutes have been observed "talking fingers" (i.e., writing with their finger-tip on the open palm of another person) to an unseen companion. On being questioned, they will give the name of their invisible playmate.

The most amazing case recorded is that of a 14 year-old boy, "Johnnie." This lad, born deaf and blind, nevertheless spent all his leisure time in his "workshop," where he turned out not only the most accurately and correctly-made doll's furniture, but also the daintiest and correctly-coloured paper flowers. How did he know what the real articles of furniture and the flowers were like? How was he able to handle the various sharp and delicate tools? During a period of severe unemployment, the boy materially helped to support the family by the sale of what he made.

Very often friends and relatives of the afflicted child are inclined to pamper and indulge it. "This," says Miss Chapin, "cannot fail to attract a class of spirit-influence most undesirable, especially in children, who

should be most carefully guarded . . . No slightest vibration from person or thing escapes the notice of the sensitive organism. Enter the room as quietly as you may, your presence is instantly detected by that subtle sense which is so wonderful a thing."

So wonderful indeed is it, that when one child, born blind, was given ordinary sight by means of a successful operation, she compared it very unfavourably with what she had known before. Though the physical sight functioned perfectly, the little girl could not describe what she "saw," could not find her way amongst the tables and chairs in the room, nor locate her waiting mother—all of which, when by her own earnest request she was allowed to close her eyes, she did with perfect ease.

The little book closes with a brief account of the author's own clairvoyant work. Of that she writes: "In some instances, I can see and describe clearly even the colour of hair and eyes of the sitter. When this occurs, I invariably find the subject to be a person between whom and myself a bond of sympathy sprang into life at the moment of contact."

Of her bead-work, we read: "I can choose from twenty or more boxes of beads the particular shade which I require. In one special kind of work I do, I find it expedient to use four different colours at the same time, and I am told by those who can see, that there is never a wrong bead in the whole pattern. I find, however, that I can only work for a short time at this particular type of pattern, as the intense concentration required is too great a strain upon the nerves."

"Psychical vision," writes E. Katherine Bates in her foreword to this little book, "is surely physical sight raised to a higher power on a plane of finer and deeper vibrations."

M.A.B.

CURIOUS ATTITUDE OF PSYCHICAL RESEARCHERS

A curious attitude of mind infects many Psychic Researchers . . . caused by the feeling that they must imitate the function of the sceptic in dealing with the problem. They begin with admitting the desirability of proving the existence of a future life, and then set about their work as if their chief duty was to prevent our believing it. They conjure up every excuse for nullifying the evidence adduced, while they pretend that they are seeking it with all their hearts. The sceptic and denier of it may be excused for this attitude. He does not want to believe it, and so he takes a consistent course in this. But for the Psychic Researcher to admit that it is desirable, and then to impeach all the evidence, or refuse to admit there is any, is to play with human hopes and to support the work simply for the sake of having intellectual amusement.—Dr. J. H. HYSLOP in *Psychical Research and Survival*.

SUBALTERN'S MEMORIES

GAPS WHICH TELEPATHY SHOULD HAVE FILLED

I ONCE had a sitting with Mrs. Mason, which puzzled me quite a lot. After the Medium had become entranced, her guide, Maisie, suddenly said: "Arthur is here." I said: "You must give me something much more definite than that. Arthur is too common a name." Maisie replied: "That's his Surname"; so I said: "Well, what's his Christian name?" Quickly the answer was given, N— or M—.

Now this was becoming interesting, as a subaltern in my own regiment, M— Arthur (the names are fictitious) was killed in the War in 1916. So I said: "Maisie, if that is M— Arthur, ask him if he remembers passing me in Cairo just before the War, when I was marching my Company on to the range for musketry?" Answer: "He says he was riding an ass." I said: "Good; ask him what he said as he passed me." Answer: "He says he said, 'March at ease.'"

This was excellent, so I said: "Ask him what he was carrying in his hand." But he couldn't remember and eventually said it was a stick.

Now the facts are as follows. On this day, M— Arthur had been on butts duty for another Company, and was going home by himself. He was riding a donkey holding an umbrella over his head, and as he passed me he laughingly said, "You may march at ease Capt. Mowbray." As this officer was a good many years junior to me, this remark was, to say the least, unusual; and, of course, carrying an umbrella (he was in uniform) was outrageous, in spite of the sun.

Thinking this might have been due to our old bugbear Telepathy, and that the power had gone so that the Medium couldn't read the word "umbrella" in my mind, I subjected him to a further test and said: "Ask him if he can remember the cheery evening with old D." Maisie replied: "He is laughing so," and then described how he was putting on a woman's hat and cloak. He couldn't remember anything else, so I gave him a lead and asked him about a chair, but after a great deal of fumbling he said he sat on it.

Now for the facts. One day old D. had come into the mess and seeing Arthur had said: "Doing anything to-night?" "No." "Well, come to dinner and have a cheery evening." Arthur's fate was sealed, and unwillingly he had to go. Next morning, he amusingly described the evening which had started as dull as ditch water, but when the lad had got to the port stage, he remembered that he had been asked to a "cheery evening." So, when going out of the dining-room into the drawing-room he saw a woman's hat and cloak on a peg. He put them on and went into the drawing-room, roaring like a lion. The hat and cloak belonged to old D.'s mother-in-law, who objected to their being worn by an inebriated young officer and tried to seize them. Arthur dodged and tripped against a small chair and sat on it and broke it, and the evening ended even more dully than it had begun.

Now, the question I have often asked myself is this: "Why did he get the donkey, the 'march at ease,' the hat and cloak, and not remember the umbrella and breaking the chair?" If it was Telepathy, he should have got the lot, and I have always thought that all this came from the lad himself.

I heard later that he had come through in India at what was described as "ragging table turning," but that is another story. C. H. MOWBRAY (Major).

It is a significant fact that every intelligent man who has devoted sufficient time and experiment to this subject has come out on the side of the spirits, even though he has no knowledge of what the process is by which their communications are effected.—Dr. J. H. HYSLOP.

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CONTROLS AS SECONDARY PERSONALITIES

MR. WHATELEY CARINGTON'S NEW STUDY

Review by H. F. PREVOST BATTERSBY

IT was an interesting coincidence that the same post brought Dr. Evans-Wentz' rendering of the Secret Doctrines of Tibet (reviewed last week), and Mr. Whately Carington's *Quantitative Study of Trance Personality*.

It is edifying to reflect that over two thousand years separate those bewildering certainties of the East from the West's tentative and highly mathematical guesses at a fringe of the same subject.

Their methods are so different; for whereas the Eastern investigator went himself to explore the disputed territory, the Western examines in the dissecting room a few specimens doubtfully reputed to have come from it.

Mr. Carington has for some time been testing the difference in reaction-time or reproduction between "Controls," "Communicators," and normal personalities; and he has now somewhat amended his previous conclusion, and tells us that in his judgment "the facts are only to be understood by supposing that *Feda and Uvani* are secondary personalities of Mrs. Leonard and Mrs. Garrett respectively, probably formed round nuclei of repressed material."

This repressed material business is, of course, a guess founded on a guess.

"We will suppose," he explains, "that a quantity of psychological material has become repressed, in the ordinary psycho-analytic sense, with respect to the normal consciousness. This material, consisting of 'ideas,' 'tendencies,' etc., not properly integrated into the personality, will seek relief with a vigour depending on their extent and the intensity of their repression. It is entirely concordant with established psychological knowledge to suppose that this relief may take the form of a secondary personality, which represents, in a dramatised and symbolic form, the tendencies, etc., repressed."

A LITTLE DIFFICULT

This may seem reasonable in certain cases; but where the Medium can scarcely be suspected of having had "ideas," and his Controls, two or three of them perhaps, have obviously cultured and philosophic minds, such a transference of personality seems a little difficult.

Mr. Carington even considers the proposition that *Feda* is really the primary or normal personality of which Mrs. Leonard and the various Communicators are secondaries. But this, he admits, "seems to me altogether fantastic, but some people might not think the worse of it on that account." That is so!

When summarising his conclusions, he suggests that so small a list drawn so laboriously from so great a mass of work resembles the extraction of a milligram of radium from some ten tons of pitch-blende; but he regards the establishment to his mind of the status of *Feda* and *Uvani* as secondary personalities as a notable advance in positive knowledge, and an important step towards showing (if it be a fact) that Communicators such as John, Etta and Dora are, in some respects at least, what they purport to be, and are not secondary personalities, "because they do not show the property of counter-similarity to the other members of their group."

"Spiritists will please note," he concludes, and one is sure they gratefully will, even for such small mercies;

Proceedings of the Society for Psychical Research, Part 141, Vol. XLIII. July, 1935. 7/6.

The Quantitative Study of Trance Personalities, II., by Whately Carington, M.A., M.Sc.

and the more so, since he adds: "The last thing I wish is to be dogmatic here, for if there is one thing that is quite certain it is that the whole story is enormously more complicated than I at first imagined."

THE HYPOTHESIS REVIEWED.

After certain complicated mathematical tables, proof of Mr. Carington's scientific determination, Mr. J. Cecil Maby contributes a note on its results.

He had been occupied for years on a similar investigation, which suffices to confirm certain doubts he had felt already as to the possible value of the empirical data used by Mr. Carington in his analyses of the trance personalities.

It was evident, he says, that "no matter how infallibly and scrupulously the data were manipulated mathematically, there were bound to exist certain problematical issues both upon the psycho-analytical and experimental sides, that would require very careful consideration before final deductions might quite safely be made by quantitative analyses."

To which, and a good deal more, Mr. Carington, with some justice, replies: "Mr. Maby does not indicate a single numerical result or interpretative conclusion with which he disagrees, so I take it that he just wants to tell us how much better it would have been if I had done it all differently."

"The only thing he seems sure about is that my data are of imperfect reliability. He is perfectly right... To the question 'Are your data reliable?' I reply, 'Not altogether,' and if asked, 'To what extent does the unreliability vitiate your results?' I answer, 'Precisely to the extent indicated by the value of P. which I have carefully attached to each of them.'"

The *Proceedings* conclude with an analysis of the Word Association experiment with Mrs. Osborne Leonard, by the Rev. C. Drayton Thomas.

REV. C. DRAYTON THOMAS'S EXPERIMENTS

Mr. Thomas is, of course, a prejudiced observer, since he assumes the reality of communication with departed friends, two of those under test being his father and sister.

He tells us that he had long wished to discover some means of ascertaining the extent to which a communicator's conversation was influenced by its passage through the Medium's mind, since it had always seemed to him that, while the communicator supplied the thought, the form of its expression depended largely on the verbal furnishing of the Medium's mind.

His conclusion was that, though Mrs. Leonard was exceptional in being able to keep her mind a "clean slate," communicators are not always able to express all they wish, and the Medium's influence might be a strongly limiting one.

His father, also, explained that, in getting a message through, there was the Medium's brain and *Feda* manipulating that brain, and he had to dodge them both. In consequence, he got the best results by taking *Feda* off her guard, when she was not looking for a word or name.

Mr. Thomas was led to believe from the experiments that the method of free association might be used with advantage when Communicators find difficulty in expressing their ideas, since direct questions often seem to create a condition of strain which defeats their object, and he congratulates Mr. Carington on the insight and enterprise to which so illuminating an experiment was entirely due.

Every little helps! but when one sets these logarithmic computations about the spirit world beside the profundities of the Mahayana, it seems like comparing the fretful buzzing of a fly against the impenetrable transparency of a window pane with the flight of an eagle in the empyrean.

THE "FLOWER MEDIUM'S" CAREER

By MRS. HEWAT MCKENZIE

Hon. Principal of the British College of Psychic Science

THE confession of the Flower Medium in LIGHT of August 15th makes it now possible to speak of many things relating to the masquerading which Hilda Lewis has so successfully "put across" many Spiritualists during the past year. For just a year ago she was brought to the notice of Mrs. Champion de Crespigny, who, attracted by her apparent simplicity of manner, her refusal to accept fees for her work on the plea that the gift would be withdrawn if she did so, and the excellent conditions she provided, sitting in good light, began a series of sittings with her at the British College to which many important persons were invited. Mrs. de Crespigny kept these sittings, however, in her private charge, and they were not carried on under the aegis or with the endorsement of the members of the College Council, although they gave their sympathetic interest. What was considered strict search of Miss Lewis's person was more and more insisted upon, but by devious means she always managed to circumvent the searchers, though when flower petals were discovered on several occasions in the cloakroom and withered roses on the outside window sill of the same, it began to be evident that, on occasions at least, all was not straight.

WHAT DETECTIVES SAW

Before Mrs. de Crespigny's passing, a detective agency was put on Miss Lewis's track, and a clear record of her purchase of flowers at four separate shops previous to a seance was reported; also, that she was observed manipulating the flowers (removing the thorns, no doubt), and secreting them in her case and coat before journeying to the College. As she was still giving her services free, and because Mrs. de Crespigny had complete faith in her, no steps were taken to find the flowers upon her on this occasion, which should certainly have been done. At another time, after she had refused to expose the contents of her attache case, it was privately examined, and bunches of flowers were found in it by three witnesses, but always she had a plausible excuse to cover herself. One cannot imagine what kind of mind this adventuress can have who would impose on such goodness and even love as Mrs. de Crespigny gave her. With the latter's co-operation, Lord Charles Hope and a small group exposed infra red films at several seances; these clearly indicate the constant movements of Miss Lewis's hands, presumably manipulating the flowers into position. It has been stated so often that her hands never moved during the operations; no doubt she often had the flowers, when the search was not intensive, in a convenient position under her left arm, which it was often noticed she kept closely at her side, and they could be dropped in her lap without the movement of her hands, but the films revealed another method as she wore no coat on these occasions.

After Mrs. de Crespigny's passing, I interviewed Miss Lewis on behalf of my Council, telling her that various queries had arisen and invited her to give a series of sittings with a sympathetic group to justify her work. This she refused, saying she was only interested in working for Mrs. de Crespigny. Last February she lost her business position, and made great capital to all and sundry, even on the very evening of Mrs. de Crespigny's memorial service at the Queen's Hall, that she had been dismissed because of financial losses by her firm over the pepper scandal. She is a remarkable opportunist, and also one who has an utter disregard for truth. Her remarkably correct, detailed clairvoyance, through "Robin," had attracted the attention of many, until some sitters, astuter than others, began to notice how often these messages were related to

telephonic conversations held by them about the dates of the sittings. She was usually aware of who were to be present at these. Inquiries as to her daily job were instituted, and her dismissal was discovered to be the result of information laid against her, followed up by an inquiry which revealed that she had control of several lines on a switchboard, and had been utilising these to listen in on various people, so gaining information which produced her "remarkable clairvoyance." This reason for her instant dismissal (another employee was almost involved) was reported to us by her manager. I made her aware of our knowledge of this: from that time "Robin" gave no more clairvoyance of that character. For various reasons this knowledge could not be made public, but many were warned privately, and had nothing further to do with her work. I have never heard of any Medium making use of such facilities.

ABOUT HER PAST

To cover up inquiries about her past—for no one seemed to know anything about her, unless her friend, Miss Evans, did so—she misled sitters about her age, asserting she was 35 or 40, when 25 was nearer the mark. Information in my possession indicates that she had need to hide something in other walks than mediumship. Her father, whom she so graphically described as a doctor guarding her from "the other side," is said to be alive and well, and is not a doctor.

She could "draw the long bow" in many directions, all calculated to arouse wonder and sympathy: *e.g.*, that her functionings were not as other women—the simulated sickness and blood stains on the ever suspicious towel, so that, in pity, searchers were easy or let her off altogether. She "glamoured" many of those who approached her as all adventurers do, so that they lost their sense of discrimination and made the wildest statements as to the flowers themselves, and the method of their production. One man of parts assured me no such roses could be found in England; I bought identical ones at a penny each in Oxford Street on the following day. Others declared they saw a mist around her body, and compared her bendings and twistings to birth pangs.

It may be asked why none of the Mediums in touch with her discovered the fraud? Several were interviewed by sitters regarding it. Usually critical of each other, they seemed to accept this without questioning and in some cases even confirmed it. It may be that the unusual character of the work disarmed them, and that as she posed as a non-professional, they feared accusations of jealousy, but the fact remains that little help was got from them. Against the general trust in her produced by her non-taking of fees, an eminent lawyer, inclined to believe in her, told me that he considered this the really suspicious aspect.

Her refusal to take fees was apparently a ruse to get introductions to well-known people, which she certainly did, and though she refused money she had many gifts showered upon her. She lost no occasion after Mrs. de Crespigny's death to attack the College, asserting that many gifts had come to it because of her work. To my knowledge, Mrs. de Crespigny never accepted one penny, and if a few members joined in the hope of sittings, that is a usual occurrence when a new worker appears. She also made constant capital out of alleged rough usage by Prof. Fraser-Harris at a seance, showing marks of "burns," etc., on her wrists where she had been touched. A mustard plaster could account for these. All this fooling was done under the shelter of a saintly name, St. Thérèse of Lisieux, who also through her was said to give healing service among the poor. All the service I can discover was the giving of seances at every odd moment for which money was no doubt received. It was this "odour of sanctity" which

(Continued at foot of next column).

PSYCHIC PILGRIMAGE IN CANADA

FUTURE OF THE GLEN HAMILTON CIRCLE

By E. A. S. HAYWARD, O.B.E.

HALYCON SPRINGS, ARROW LAKES,
BRITISH COLUMBIA. 23rd July.

I AM writing from a most beautiful spot, Halcyon Springs, on Arrow Lakes, British Columbia. These lakes are really a broadening of the Columbia River, and extend for about 80 miles. These hot springs are renowned for their curative powers in respect of rheumatism and kindred diseases, but the establishment also caters for visitors who come to enjoy its peace and pure atmosphere. It is on the side of a mountain 1,250 feet above sea level. Just opposite, across the Lake, the snow covered peak of Mount Halcyon rears its massive head, 10,400 feet into the sky, and is inaccessible from most sides, and only one ascent is on record.

We were led here in a most unexpected manner, as we had planned to go direct from Calgary to Vancouver.

We came by train from Calgary to Revelstoke, through the glorious and picturesque scenery of the Rockies, and then by a local train to Arrowhead, thence by a small stern-wheel steamer, which plies, twice a week, down the Lakes to Naknop, at the south end. We are, therefore, for most of the time out of touch with the busy world.

I will now take up the thread of my last letter which told you of our arrival at Winnipeg; and I have a great deal to tell of our psychic experiences, both there and at Calgary, our next stopping place.

We stayed at Winnipeg for a month, and had a most busy time, both socially and psychically, and, as we have had little time to ourselves, we shall greatly enjoy our rest here.

Our friends at Winnipeg almost overwhelmed us with kindness, as was the case two years ago, and even our social activities were largely connected with psychic affairs, as we had to speak to many groups interested in our subject, to whom we had spoken on our previous visit, and we were also able to bring comfort and the knowledge of survival to many new enquirers.

Our first contact was with our friend, Dr. Bruce Chown, one of the leading consultants for diseases of children, and Pathologist at the Children's Hospital. He has been for a long time a member of Dr. Glen Hamilton's Circle, and has now been asked to become its leader by Mrs. Hamilton, who will continue to sit in it. It is considered very desirable to have a doctor in charge by reason of the cataleptic form of trance frequently experienced by "Mercedes," one of the principal Mediums. He will assume control of the Circle in the autumn when it meets again after the summer recess.

Our first psychic experience took place the day after our arrival, when we were visiting that evening with Dr. Bruce Chown and his family, and my wife was suddenly controlled by Dr. Glen Hamilton, who gave us an evidential message.

Our next was with the remaining members of the Circle with which we sat after leaving Dr. Glen Hamilton's Circle. The leader arranged this sitting for us, and had invited "Mercedes" and a young unprofessional Medium, with whom we had sat on numerous occasions during our previous visit. His principal Control is the French composer, Debussy, who gave us the beautiful word poem of "Springtime in Paris," which was communicated to LIGHT by my wife last year. At this sitting, Dr. Glen Hamilton manifested very convincingly, and spoke at considerable length through both Mediums, and his first message was exactly to the same effect as the one he gave through my wife a few evenings before. He also described the working of his Circle as seen from the spirit side of

life, and he gave much advice and many interesting details.

The evening before our departure, at the invitation of Dr. Bruce Chown, we had another most interesting sitting. On this occasion, "Iwan," one of the chief Mediums of the Glen Hamilton Circle (and through whom "Walter" purports to manifest most frequently) as well as the young unprofessional Medium, were present.

At this sitting the future work of the Circle was discussed with Dr. Glen Hamilton, and this will probably result in a development of the scientific work which Professor Crookes is so keenly desirous of commencing, and in which he and a band of eminent scientists on the other side are experimenting with the view to effecting communication with the earth plane by means of a kind of spiritual radio, which can be joined up with apparatus on this side, and will enable the communicating spirits not only to be heard, but also to make themselves visible to the sitters, as by television.

We left Winnipeg for Calgary primarily to see the celebrated Annual Stampede and Rodeo, but just before leaving, I had received a copy of LIGHT containing an article by the Rev. D. McKeen Reid, B.D., Ph.D., of that city, on the Pentecostal Phenomena, so I got in touch with him, and he was most anxious for me to lecture there during our stay in that city.

He and a friend (a well-known civil engineer and keen student of our subject), met us on arrival on Sunday morning, 7th July, and took us to our hotel.

At Mr. Reid's request, I addressed a large audience at the evening service in the Spiritualist Church of the National Association, of which Mrs. Ada Garrad is the head. Afterwards, we were invited to attend a private trumpet circle, the Mediums of which are unprofessional. This Circle has been sitting for several years, and at it, very prolonged and powerful levitations of an illuminated trumpet were produced, and the voices, although at present rather weak, were undoubtedly genuine.

We had two other sittings with this Circle during our stay, and our children manifested in a most evidential manner.

During the week, I gave my lantern lecture on Psychic Photography at the Public Library, and had a large audience, many attending who do not go to the regular Spiritualist meetings, which are not approved of by the "intelligentsia" of the city, which is very orthodox in its outlook.

On the second Sunday evening, my wife gave an account of some of our experiences at the Spiritualist Church before mentioned, and many additional seats had to be provided to meet the largely increased audience. Her address, which lasted 45 minutes, caused quite a sensation, and was much discussed, and most favourably commented upon.

The attendance at these meetings was greatly helped by the excellent publicity in the local Press, following on an interview with us by one of its reporters, who dealt with our subject in a most sympathetic manner.

There are two Spiritualist Churches in the city, one belonging to the National Association, and the other to the National Union, but unfortunately they do not work in collaboration. The Church at which we spoke is run on excellent lines, and is the best, so far, that we have contacted either in the U.S.A. or Canada.

We were greatly pleased to find that LIGHT is popular amongst so many Spiritualists in the city, some having taken it for many years. In fact, we found that our movements were well known and our progress carefully watched through the occasional letters I have sent to your paper, and hopes were high that we should be led to Calgary, which being so far in the interior of this vast country, has seldom the opportunity of contacting any with wide experience of our subject.

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DIARY OF EVENTS

THE AUTUMN SESSION. Particulars of Opening Meeting will be announced shortly.

NEW SYLLABUS IN COURSE OF PREPARATION.

DAILY ACTIVITIES AS USUAL.

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Miss Ethel Topcott (Trance), Tuesday, Wednesday and Thursday.
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Special Assistance to Enquirers: Tuesdays, 3.30-5.30 p.m., Vice-Admiral Armstrong; Fridays, 3-6 p.m., Mr. Stanley de Brath; Every day, 6-10 p.m., Mr. W. H. Evans.

TIMES OF HEALING GROUPS

Mondays, 2.15—2.45; 6.30—7. Tuesdays, 6.45—7.15. Wednesdays, 3.30—4; Animal Group, 5—5.30. Thursdays, 3.45—4.15; 7.45—8.15. Fridays, 7.30—8. Obsession Group, Saturdays, 3—3.30.

WHY SHOULD THE BISHOPS FEAR?

UNDER the heading "A Spiritualist's Claim," the following letter appeared in the *Gloucestershire Echo*, signing F.E.S., Cheltenham:

Sir,—May I be allowed to comment upon the article that appeared in your issue of the 1st inst. *re* the Bishop of Winchester, who has followed the Bishop of London in denouncing Spiritualism?

It is time these gentlemen realised that they are repeating the history of 2,000 years ago, when the leader of spiritual phenomena (in all its present performances) was told by the leaders of religious thought at that time that "he did his work with the aid of Beelzebub, the prince of devils." At that time they were looking for the promised Messiah in the shape of a king or world conqueror, but He came as the son of a poor carpenter.

The Bishops should recognise that the advent of Spiritualism is only the second coming of the Christ spirit. This spirit came in lowliness to a very humble home 80 years ago, and very quietly, peacefully, but surely it has been the downfall of agnosticism and unbelief. Incidentally, that is where I was 36 years ago. During that time I have witnessed the conversion of scientists, parsons, church-goers, atheists, and many others. The goal of this Christ spirit, called Spiritualism, is the unification of all religious beliefs or thoughts, bringing about the unity of nations in contrast to the religious wars of the past that have been fought at home and abroad.

It is not correct, as the Bishop states, that "Spiritualists are fewer and less active than they were immediately after the war." A little more than a year ago there was only one society in Gloucester and Cheltenham; now there are three Spiritualist societies, in addition to the multiple private meetings.

To a Spiritualist it is a great joy to know (not believe) that there is no death, but a continuation of existence where all shall be responsible for the deeds or misdeeds

(Continued at foot of next column).

MINISTRY OF ANGELS

(Continued from page 538)

is a peculiar energy which produces poetry, another which produces geometry, and so a separate power to each of the arts and professions. He reminds us that by the Greek writers, poets are said to be filled with "a kind of spirit of madness," and diviners are held to be under the influence of the working of demons. In his opinion good men are under the influence of good spirit powers, and evil men are "filled with the working of those spirits to whose service they have subjected themselves."

Again, Origen affirms that particular offices are assigned to particular angels according to their qualities and merits; to Raphael, for example, is assigned the work of healing; to Gabriel, the conduct of wars; to Michael, the duty of attending to the prayers and supplications of mortals.

Furthermore, separate angels are allotted to separate Churches as to individuals—for example, one to the Church at Ephesus, another to the Church of Smyrna, one to Peter, and another to Paul, and so on to every member of the Church.

Jerome (340-420 A.D.), one of the greatest scholars of the early Church, to whom we owe the Latin *Vulgate* version of the Scriptures, was a fervent believer in the existence of angels and their constant operations in the world and in the life of man. He even claims that sometimes he has felt himself to be amongst the angelic hosts. The angel ranks of heaven are frequently described by him, and he offers reasoned grounds for the belief in diversities of functions among the angels, corresponding to the difference of designation that we find in the Scriptures, such as Archangels, Thrones, Dominions, Cherubim, Seraphim, or simply Angels. He argues that these diverse functions of angels are as natural as the diversities of function that exist in the administration of the affairs of an earthly realm.

Augustine (354-430 A.D.) was equally interested in the ministry of angels. In a previous article we have shown that he has much to say concerning the nature of angels, and their assumption of apparently human bodies for the discharge of their divinely ordained commissions in the service of man. He believes that they have often appeared to men, and have guided and preserved them. Their knowledge, he affirms, is more than human, being based upon their contemplation of ultimate principles and causes. Finally, he declares that by faith and good-will men can attain to fellowship with the angels, and thus receive the benefit of their superior knowledge and power. As in the olden days, men are still accompanied by angels.

Thus, those who to-day believe that the citizens of earth may receive guidance and help from the citizens of heaven share the ancient faith of a goodly fellowship of apostles and prophets.

(Continued from previous column).

done in the material body. That is why Spiritualists are so careful of their actions.

Many religious leaders already know this truth and adapt their sermons to this knowledge, and they are not afraid. Why should the Bishops have any fear? Thereby hangs a tale.

LOOKING ROUND THE WORLD

READING THE STARS

DROWNING people, it is said, clutch at straws. Just now, most of the political prophets (including Mr. Lloyd George) warn us that war between Italy and Abyssinia is *almost* inevitable and that Europe may be drowned in the deluge that is *almost* certain to follow. And very opportunely Mr. R. H. Naylor, the astrologer, provides a straw at which we can clutch. Writing in the *Sunday Express* (August 18th), he says: "Let me say here and now that my reading of the stars is No War."

Mr. Naylor (who on one occasion lectured at the L.S.A. on the scientific basis of astrology) has had many successes in his published predictions; and all who desire a peaceful life for themselves and their children will hope that on this occasion his "reading of the stars" is correct.

MR. PRICE AND THE "PSYCHIC CHILD"

It will be recalled that in a recent issue of *LIGHT* (August 1st), we republished from *The Listener* a description by Mr. Harry Price of how, lying in bed wide awake, but in darkness, he heard sounds which "exactly resembled those made by a child of three running round the room in its bare feet." An ingenious reader of *The Listener* suggested that the noise was no doubt made either by a moth or a black rat.

Commenting on this suggestion Mr. Price says (*Listener*, August 14th) he cannot accept it. "The sound I heard," he adds, "resembled that of a child weighing between 30 and 40 pounds running round the room in its bare feet. No moth could have made such a noise, or could have awakened me so suddenly or so thoroughly. I have never seen nor heard a rat, black or otherwise, in my house. But had it been a moth or rat I must have found it during my exhaustive search."

As a concession to his sceptical critic, Mr. Price adds: "I agree with your correspondent that the sounds were probably not of psychic origin." Many readers of *The Listener* (and *LIGHT*) will prefer the suggestion with which Mr. Price closed his original description, namely: "If it is possible for spirits to return to this earth and demonstrate exactly as humans, then my 'psychic child' is capable of that explanation."

REVEALED BY A DREAM

The medical journals are much exercised just now over a case in which an obscure disease is alleged to have been diagnosed as the result of a dream by the patient—"a dream of a pond that was drained, and in the slime at the foot of it were two extinct animals, miniature in size, one a minute mastodon." An account of the dream was sent to Dr. Jung (famous as a psychoanalyst), who pronounced it to be "indicative of an organic derangement of the dreamer's brain," and this, it would appear, was confirmed.

Assuming this to be correct, the inference would seem to be that the physiological fact, however obscure to the normal consciousness of the dreamer, was known to the deeper consciousness, which Spiritualists seek to identify with the real being.

QUEST CLUB VISITORS

These are comparatively quiet days in the Quest Club and L.S.A. Library and rooms, owing to the suspension of evening lectures and afternoon meetings. Still, there are many visitors, including country members and friends, who take the opportunity, when in London, to call and see for themselves what the Library is like and to inspect some of the psychic treasures which the L.S.A. has accumulated during its long and useful career. This is a hint on which many more might act.

DOWSING AND TELEPATHY

DOWSING (that is, finding water or metals by means of a twitching twig or vibrating pendulum held in the operator's hands) is becoming quite respectable, although not so long ago it was as much outside the pale as Spiritualism. In the *National Review* for August, there is an article by S. H. Godman in which is described not only the process of dowsing, but the training by which the faculty or power of the dowser was developed. "The scientist works with mechanical instruments," says the writer, "the dowser works with human instruments."

There has been much discussion as to the nature of the dowser's faculty, but the *National Review* writer clearly regards it as psychic. "The dowser," he (or she) says, "by making use of this mental ray, is able to receive information telepathically from practically any distance. Dowsing from maps, photographs and handwriting is, I think, only an enlargement of this. Distance is nothing. A map-reading dowser can locate water accurately in China, New Zealand and Brazil in the same morning from his rooms in London."

That is a claim which, if thoroughly substantiated, would establish beyond dispute what Richet calls "the sixth sense," which is used not only by dowsers, but by all clairvoyant and clairaudient Sensitives.

BLACK MAGIC

Mr. Dennis Wheatley, author of *The Devil Rides Out* (to which reference was made in *LIGHT* some time ago), is insistent that "black magic is still practised extensively in London and the Provinces to-day," and (in the *Daily Mail*, August 13th) he gives some of his reasons for this assertion. "Numerous accounts of the celebration of the Black Mass, the central ritual of the evil cult, continue to reach me," he writes; but, fortunately, he is too well informed to suggest that this "evil cult" has any relation to Spiritualism, as others—not so well-informed—have not hesitated to do.

There are, so far as we know, no secret rites whatever, connected with Spiritualism, which is primarily a search for Truth in which all are welcome to join and none is excluded, except those who exclude themselves.

GOOD WORK GOES ON

Newspaper discussion goes merrily on as a sequel to the recent attacks on Spiritualism by the Bishops of London and Winchester. From Aberdeen, Dundee, Glasgow, Belfast and many English towns there come newspaper clippings showing that the good work continues. There are, apparently, many ready to attack Spiritualism, but there are also many ready and able to defend and explain it, and the result must be that knowledge regarding it is spreading and growing more detailed and accurate. That is what is needed; and it may be hoped that some other distinguished member of the Episcopate will follow with another helpful attack before long.

MRS. BARBARA LETHEM

Readers will hear with great regret of the passing of Mrs. Barbara Lethem, wife of the Editor of *LIGHT*, at Leeds on August 18th, after an illness dating from Christmas, which has been most patiently borne. During this period she has been in the home of her son at Leeds. Mrs. Lethem was a sincere Spiritualist of many years standing, and in Leeds, where she was widely known, and later in London, her quiet, brave testimony to the facts, which had such a profound bearing on her own life, secured the attention of many friends. The cremation took place at Lawnswood Cemetery, Leeds. Mr. Lethem and his family have the most sincere sympathy of a very large circle of friends in their bereavement.—B.M.

THE EARLY CHRISTIAN BELIEF IN THE MINISTRY OF ANGELS

By EDWARD LANGTON, B.D.,
Author of "Supernatural"

THE aim of the present article is to set forth in brief outline the early Christian belief in the ministry of angels as regards the government of the world, and with reference to the exercise of Providence over the lives of men. But we shall consider here only the more general functions of angels with reference to human beings, leaving the subject of individual guardian angels to be dealt with more fully in a later article.

To the early Christians the angels were not simply the choristers of heaven engaged in unceasing praise of the majesty and goodness of God. They were rather conceived to be active participators, in many ways, in the divine government of the universe. They were believed to exercise control over the powers of nature. Nations, and other groups or societies of human beings, had their angelic presidents and rulers. Individuals also were believed to be guided and protected by the angels to whom God had given charge concerning them. Nor were such beliefs concerning angels merely the result of imagination or speculation. It would be easy to show that they are rooted in various passages of the Old and New Testaments which purport to speak of actual historic incidents and of revelations specially made to man.

Whatever be our modern conception of the truth or value of such teaching at the present time—when the belief in angels has become what has been called "a dead theological category"—it may be interesting to many to recall the main features of early Christian belief.

ANGELS ARE PERSONAL BEINGS

Outside the New Testament, one of the earliest witnesses to Christian belief and teaching is *Papias* (about 60-140 A.D.) who is reported to have said that to the angels God gave dominion over the arrangement of the universe, and commissioned them to exercise their dominion well. *Justin Martyr* (114-165 A.D.) also affirms that when God made the world He committed the care of men and all things under heaven to angels whom He appointed over them. Such angels, he says, are personal beings, endowed with freewill, just like human beings. In addition to the general oversight of men and things with which they are entrusted, Justin says that angels are also sent upon extraordinary missions. They are the messengers and servants of God. Thus, they appeared to Abraham and saved Lot. An angel destroyed 185,000 Assyrians, and another announced the birth of Jesus, and so on.

Athenagoras (lived about 177 A.D.) declares explicitly that Christian teaching is not concerned simply with the truth about God the Father, God the Son, and God the Holy Ghost. It embraces also the belief in the existence and operations of a multitude of angels and ministers "whom God the Maker and Framer of the world distributed and appointed to their several posts by His Logos (word), to occupy themselves about the elements, and the heavens, and the world, and the things in it, and the goodly ordering of them all." This is the office of the angels, he affirms—"to exercise providence for God over the things created and ordered by Him; so that God may have the universal and general providence of the whole, while the particular parts are provided for by the angels appointed over them." This writer declares that all these angels are endowed with freewill, and that some obediently carried out the functions which were assigned to them, whilst others outraged both the constitution of their nature and the government entrusted to them. Such

disobedient and fallen angels, he holds, haunt the air and earth.

In the *Clementine* writings (about 180-200 A.D.) we find one of the earliest Christian statements concerning the belief in the existence of angelic rulers over all the various nations of the world. This is an ancient Jewish belief which finds expression in the *Septuagint Version* of Deuteronomy, 32, 8. We read here that "When the Most High divided the nations, when He separated the sons of Adam, He set the bounds of the nations according to the number of the angels of God." This belief finds many expressions in early Jewish literature, where it is often said that God has entrusted the care of the non-Jewish nations of the world to seventy or seventy-two angels—which was supposed to be the number of the nations of the world—but that He has reserved the care of Israel for Himself. Frequently, however, it is said that Michael, the chief of all the angels, is the guardian angel of the Jewish people. This belief is clearly reflected in the Book of Daniel (x., 13, 20f., xii., 1) where reference is made to the angelic princes of the kingdom of Persia, and of the kingdom of Greece, and to Michael the prince of Israel.

ANGEL-PRINCES OF THE NATIONS

Upon this subject the writer of the *Clementine* literature says: "For the Most High God, who alone holds the power of all things, has divided all the nations of the earth into seventy-two parts, and over these He hath appointed angels as princes. But to one among the archangels who is greatest was committed the government of those who, before all others, received the worship and knowledge of the Most High God." These princes of the nations, this writer says, are sometimes called gods. He regards this, however, as being a mistaken conception of their nature. For neither angels, men, nor any other creatures, can be truly called gods, since they have been created, are changeable, and are under authority to Christ.

This belief in the existence of angelic rulers over the nations occurs so frequently in the writings of the first five centuries that it must be accepted as the authoritative primitive belief of the early Christian Church. It is found in Irenaeus, Clement of Alexandria, Origen, Eusebius, Chrysostom, and Jerome, to name only the greater lights of the period.

During these early Christian centuries few writers wielded so wide and powerful influence as *Origen* (185-254, A.D.), and few laid more emphasis upon the activities of angels in the government of the world and the affairs of men. It is part of the teaching of the Church, this famous writer declares, that there are certain angels of God, which are His servants in accomplishing the salvation of men. In numerous passages, Origen argues that these angels, and orders of angels, which have been created by God through Christ, have all been assigned their particular rank and function. Like all other rational creatures, they are capable of both good and evil. Their functions are exceedingly various. They share in the administration of earthly affairs. They have charge of all the common blessings of life. We enjoy fruits, streams, air, and fountains only in consequence of the agency and control of certain beings whom we call invisible husbandmen and guardians.

In addition to his teaching concerning angelic rulers over the nations, we have in Origen such teaching relating to the specific functions discharged by angels in reference to the lives of men. He affirms that there exist special Energies (*Energiae*) or spiritual powers that bring about certain effects which they have chosen to produce of their own free will. For example, there

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enabled her to escape stricter search, and which made sitters ready to accept the "dew" on the roses, though it was noticed this was never inside the rose as real dew is; and what are we to say of the apples and pears and even a pineapple which came on occasions and were accepted by some as genuine apports? There are genuine flower apports, but one may be quite sure that these are comparatively rare, and never handed out day after day to promiscuous groups as in this case. When Miss Lewis began to take money regularly for her seances her doom was sealed, and it is surprising that she escaped detection so long. Latterly, she began some seances at the International Institute for Psychical Research, and I quite expected a discovery there; instead, we must congratulate Mr. Bell and his helpers for having unmasked this blatant fraud.

POINTING THE MORAL

Many Spiritualists who have shared in these bogus seances will feel exceedingly sore about this confession, but it might surprise my readers to know how many, even among reputable investigators, have refused even to listen to the verified knowledge I have in my possession regarding the activities of Miss Lewis. I am sorry for their disappointment, one can but hope that the knowledge so painfully gained will make all more strictly determined not to be fooled so easily again. I only hope that her discoverers put such fear upon her that she will make no further attempts, for she is a daring girl, who, to gain her own ends, apparently will stick at nothing, even to the deception of the one she called her dearest friend, and whose name she has had constantly on her lips since her passing.

Such a case as this raises again the pressing need for a strong Central Council, which will have the power to insist that Mediums offering their services to the public should submit to adequate tests before receiving the publicity given them in our journals, which brings them to the notice of the Spiritualist public. Many of our Societies are hampered for lack of funds, while such charlatans make off with large sums of money. I sincerely hope that as a result of this exposure, some definite co-operation between our journals and societies to this end will be possible. We have a responsibility to our public, and this case makes a very black mark upon our scutcheon, and is not the only one which requires handling at the present moment.

[NOTE:—We have received a large number of communications regarding the "Flower Medium," and the circumstances under which her confession was obtained. In view of Mrs. McKenzie's article, printed above, no ground for controversy seems to be left.—EDITOR.]

A CURIOUS TEST

MRS. LYNCH STAUNTON, of Tankerton, an old friend of mine, lost her son Eric during the War. She has since been in touch with him through Mrs. Osborne Leonard, and in one communication he told her that in "Levy's Corner," of St. Michael and All Angels Churchyard, Thursley, near Hindhead, she would find three graves with the family name, and, near by, one with the name of someone well known to her in connection with spiritual matters.

Mrs. Staunton went to Thursley churchyard, but the particular corner was so overgrown and the stones were so moss-covered that she could find nothing. A new Vicar was appointed and had the place cleaned up, and three years later Mrs. Staunton went again. This time she found the three graves with the name Walker, which was her family name, and close by another stone with the inscription—"Sacred to the Memory of Edward, Son of George and Mary Hunt. Also of Ernest, brother of the above, who died February 19th, 1860, aged 5 years and 6 months."

I went and had a look at this particular Ernest Hunt's grave recently.

ERNEST HUNT.

THE ETHER THEORY

A Deep-Sea Analogy Which Helps Understanding

By JAS. H. BURN-MURDOCH

MANY people who have heard Sir Oliver Lodge speaking on the subject of The Ether Theory, or who have read books on the subject have found it uncommonly hard really to sense the matter at all.

The theory, roughly speaking, is that there is no object in the world, or round it, that is absolutely solid. In other words, all the most dense objects we know of, such as iron, steel, platinum, rocks, water, etc., as well as we humans, are permeated throughout with this ether, which is very many times more dense than the hardest block of steel. Yet we are quite unconscious of our moving about in this incomprehensibly dense "atmosphere."

Impossible, indeed, it appears to be to any ordinary "man in the street." Well, I am one of these ordinary men in the street, but having just read Dr. Beebe's book *Half a Mile Down*, I have begun, anyhow, by analogy, to get a grip of the theory.

Dr. Beebe is a Director of New York Zoological Society, and he and a brother scientist have been carrying out a long series of deep sea diving in an air-tight metal cylinder, which they called a "Bratosphere"—call it "Brato" for short.

The depths they got to make the Egypt and Ophyr diving operations look like mere scrapings on the shore by a sick land crab, as they got down as deep as 3,028 feet—hence the title of his book; and stayed there in perfect comfort, barring touches of cramp through sitting for hours in a very cramped space.

TREMENDOUS WATER PRESSURE

This "Brato" is an enormously-strong metal ball some four and a half feet inside diameter, and is fitted with a very thick, fused quartz window for observation purposes. After the two scientists had crept through a fourteen inch diameter manhole, it was covered with a very thick metal cover, all duly bolted down absolutely air-tight so as to resist any leakage due to the enormous pressure at such depths. In addition to the lowering steel-woven cable, there was a specially designed electric light and telephone cable, by which they were in constant instantaneous communication with those in charge on the deck of their drifting steamer.

At 3,028 feet, the water pressure amounted to *thirteen hundred and sixty pounds to the square inch*, yet for hours at a time, the occupants of this semi-detached villa watched all sorts of most delicate and fragile fish swimming about.

For instance, young eels of great length were so delicately formed that the whole of their bodies were almost quite transparent, and only the eyes showed to the observers. On the other hand, various large fishes were noticed and photographed.

Now, so far as observations taken could prove, these fish moved about in that enormous pressure just as rapidly and comfortably as the smallest stickle-back does in any small pond or stream.

Taking this as an analogy, it does not seem to be a very impossible idea after all to imagine that we humans are all wandering about in an "atmosphere" equally dense or even much denser, as, of course, the ether is supposed to be.

You will perhaps be thinking, "what has all this got to do with Spiritualism and psychic matters in general?" Not much perhaps. Still it may help some readers to realise that there are more things in heaven and earth than we know of, and so the subject is not perhaps quite so materialistically mundane as it might seem.

LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree).

"THE UNFOLDING UNIVERSE"

Sir,—May I, through the medium of your paper, thank Mrs. St. Clair Stobart for her criticism of my book "The Unfolding Universe." Considering the wide range embraced by this book, criticism is inevitable and also valuable. It is impossible to expect that all readers of it will think alike, especially as many of the subjects discussed are new and strange to most people. In all such matters everyone must form his own opinions. I have formed mine, but that does not necessarily mean that others have not equal liberty to form theirs and express them just as I have done. Thus I dispose of two of Mrs. Stobart's accusations, that I am intolerant and bigoted.

Mrs. Stobart says that I confuse Christianity with Churchianity. Christianity is bound up with the Christian Church, and in any case there is no such word as Churchianity in the dictionary. This is an example of the loose way so many people think and talk.

Elsewhere, I have replied at greater length to Mrs. Stobart's criticism, but I just mention here that she has omitted to grasp one of the points which I tried to make specially clear, namely, that psychic phenomena were probably the basis and bedrock of all religions, and that the founders of religions were probably highly developed psychically. Mrs. Stobart tries to make out that I think otherwise.

It is impossible really to reply to all the points she covers, but all I can say is this, that I can stand by every statement made in my trilogy which includes "On the Edge of the Etheric," "The Rock of Truth," and "The Unfolding Universe," as every statement is based on facts and evidence. From these facts I draw what I consider are logical conclusions, but it is for everyone to read the books for themselves, and either agree or disagree with these conclusions.

My reply to Mrs. Stobart is contained in my books, and all who wish to know both sides of the question, to be fair and impartial, should read them for themselves, and not rely on the opinions of other people.
Stansted Hall, Essex. J. ARTHUR FINDLAY.

SWEDENBORG'S MESSAGE

Sir,—I am interested in your editorial note at the end of Mr. Dick's letter, on page 502, on the subject of the difference between the revelation of the other world given through Emanuel Swedenborg, and that given through the methods of Spiritualism. May I be granted space to reply briefly to the points you very appropriately raise? As you say, Swedenborg was only a man, but he was not a "Medium" in the ordinary meaning of that word. A Medium is a man whose body is controlled by a spirit, who speaks through the voice of the man, so that what you really get is speech of one in the other world, audible in this world, through the throat of a man, who, himself, knows nothing of what is said through him, or at least is not responsible for it.

Swedenborg did not write or speak in this way. His own inner sight was opened, so that he saw the other worlds himself, and what he writes are his own descriptions. He was introduced to this new condition by the Lord Jesus Christ, who appeared to him and gave him his commission; and afterwards, he claims that in fulfilment of that commission he was guided in the explorations of the sacred Scripture to which Mr. Dicks refers.

He writes: *Divine Providence*, par 135. "I have spoken with spirits and angels for many years, but no spirit has dared, and no angel has wanted, to say

anything to me, and still less to instruct me about anything in the Word, or about anything doctrinal from the Word, but the Lord alone has taught me, who has been revealed to me, and afterwards has continually appeared before my eyes as the Sun of the spiritual world in which he is, just as he appears to the angels, and has directed me."

And in *De Verbo*. "It has been granted me to be in the two worlds by turns, and from the one to explain the other."

These are Swedenborg's claims, and if true, they obviously place his works in the position of a Christian prophecy for the New Age, as distinct from any message that may be given from any spirit or even angel. Whether the claims are true, or not, is, of course, for us to judge, but cannot be judged without a very long and careful study of them. I have made quite an exhaustive study of them, and also a very close comparison with the evidence given of the other worlds by various sources, as set forth in my book *Man, Spirit, Angel*, and I cannot imagine anyone who has given such study to the subject, failing to be more than convinced that Swedenborg wrote as a prophet of the Lord under very special guidance, and for a very special reason, and not as a Medium.

Jersey.

(Rev.) G. A. SEXTON.

CHURCHES AND SPIRITUALISM

Sir,—The restatement by Mrs. St. Clair Stobart of her views on Spiritualism in relation to the Churches and Science as published in your issue of 1st August, does not in any way improve her case. She is again using the term Spiritualism in a restricted sense, as synonymous with proof of survival, which is entirely inaccurate and misleading.

It is impossible to come to any clear understanding in a discussion of this kind unless the terms used are clearly and accurately defined. Proof of survival, which Mrs. Stobart described in a recent address as the keynote of Spiritualism, is actually merely its basic fact—the foundation on which the practices and teaching represented by the term Spiritualism are progressively built up. As Dr. J. H. Hyslop stated in the extract from his writings which is given on page 483 of *LIGHT*, the real meaning and essence of Spiritualism is communication with the dead, and Spiritualism is to be measured by reference to the nature and contents of the communications so received. The higher teachings received from this source are the keynote and fundamental essence of the movement.

Proof of survival is, in fact, the function of Psychical Research. Science may ultimately accept survival as an established fact, though it is a very long way from doing so at present, but the teachings of Spiritualism are matters which are, and must ever be, entirely outside its purview. The nature and conditions of life in the spirit-world are obviously things which can never be scientifically demonstrated.

Nor are the Churches in the least likely to accept such teachings, which are in many respects diametrically opposed to orthodox Church doctrines. Mrs. Stobart indulges in a fanciful dream when she imagines that when the Churches have accepted the proofs of survival then all their erroneous teaching will quickly vanish.

It is of interest and indeed of first importance to know what notable spirit guides have to say on the matter. Pheneas, the spirit guide of Sir Arthur Conan Doyle, in his book *Pheneas Speaks*, says (page 73): "When the great change comes to humanity, then all Creeds and Churches will cease to exist, for the people of all nations will realise how they have utterly failed them in their hour of need. All, all, every colour and sect and nation will turn to Spiritualism, and so the world will be changed, and the shame will be swept away for ever." And on page 82—"The Churches

have pulled themselves down. They have not kept touch with the spirit world . . . In a flash the people will realise the emptiness, the soulless teaching of the religion which their theological teachers and leaders have been offering them in the past. They will turn to this light—a light from the other world."

The idea that the Churches may in due time absorb Spiritualism is clearly quite contrary to the views of the leaders of the movement in the other world. A very few enlightened clerics have in the past, and will doubtless in the future, accept the facts and teachings of Spiritualism, but they will need much courage and will meet with the strongest opposition from the leaders of the Churches to which they belong—as is very forcibly manifested by recent occurrences.

Mrs. Stobart's idea that the clergy will and should constitute themselves as the sole agents through whom enquirers should seek to establish contact with the spirit world is utterly fantastic. That work is in the capable hands of the various Spiritualist societies, and is fortunately never likely to pass into the control of the priesthood.

W.H.

RELIGIONS, PRESS AND SPIRITUALISM

Sir,—Although there has been recently an Editorial condemnatory of Spiritualism in the *Guardian*, I have noticed from time to time in the *Guardian* and other Church newspapers references favourable to Spiritualism in the Reviews of Books. In the *Guardian* of November 25th, 1934, there was a review of "The Insight of Curé d'Ars" from which I take the following paragraph: "An amazing record of one who had supernatural powers of healing, and whose power of reading the thoughts of others was wonderful: such phenomena are quite familiar to psychical research under the name of clairvoyance and clairaudience, but in the case of a saintly Roman Catholic they have to be called 'insight.' Nevertheless, the book is interesting and is valuable testimony to the reality of the things which are too often stigmatized as fraud or imagination."

The *Record*, in its review of Sir James Marchant's book "Immortality," said (February 5th, 1929): "When allowances have been made for the trickery which some of these writers admit have been practised, sometimes there remains a substratum of truth, and we are not surprised that there should be some demonstration of what we believe to be a fact. When an eminent lawyer like Sir Edward Marshall Hall, who is accustomed to weighing evidence, gives us his experiences, we are bound to give him a hearing."

Some of the evidence in modern times is certainly more cogent and reliable than that on which we accept belief in the physical survival of our Lord, and it is curious to notice how many clergy urge denial of the one set of facts on the same identical grounds on which they urge acceptance of the other.

The *Guardian* will not permit any correspondence in its columns on the attacks made on Spiritualism by the Bishops of London and Winchester. Spiritualists are attacked and are not allowed the bare justice of defending themselves. I appeal for ordinary fair play, not to speak of Christian charity, and I commend to those who claim the liberty of speech for themselves whilst they would gag others, the words of Nicodemus when our Blessed Lord was attacked: "Doth our law judge any man before it hear him and know what he doeth?" (S. John, VII., 51).

The Rectory, Rathkrale.

G. C. PHAIR.

PERSONALITY OR INDIVIDUALITY?

Sir,—In the exceedingly interesting article by Mr. John Butler in *LIGHT*, August 1st. "How to convince our doubting friends," these words occur: "Whereas I am simply interested in the fate of the personality whose instrument that body was, and I return to my

examination concerning what happened to the personality which, loosely, they call the soul."

Surely he meant *individuality*! Personality must not be confused with individuality, the outer with the inner.

Personal—*per sona*—(that I sound through) implies an outward form, whether a physical or etheric body, to manifest through. The individual is the soul, and the personality what he works through and puts on like a mask.

B. F. MACINTOSH.

PROFESSOR FRASER-HARRIS: A CORRECTION

Sir,—The experience attributed to me by Mr. George Godwin in the *Daily Sketch* for August 7th was that of an Austrian gentleman, a Mr. Z., whose vision I reported many years ago to the Society for Psychical Research (*Journal* for February, 1901, Vol. X).

The original error in ascribing the experience to me was made by the late Camille Flammarion (d. 1925), who, in his latest book "After Death," failed to notice that I was recording someone else's "vision," *not my own* (in passing, I may remark I have never seen an apparition).

I am sorry to occupy your space with a personal explanation, but it is a case of "nobody to blame"—at least, nobody living here and now on this earth.

D. FRASER-HARRIS.

Chiswick, W.4.

"WANTED AN AUTHOR"

Sir,—Without beating about the bush, I wish I had the patience to write "The Impatience of a Spiritualist." You say (*LIGHT*, August 15th): "first of all the Parsons, and particularly the Bishops," and then go on to "finally there are the Spiritualists."

I say, *firstly*, the old women of both sexes who have stampeded into the Movement as the result of the War, and call themselves Spiritualists, but who are merely phenomena-hunters who pay their shillings and guineas to such palpable frauds as Miss Lewis, the Flower Medium, who frankly admitted during the questioning after the exposure (at which I was present) that there had not been a genuine seance since March.

These cantankerous humbugs know everything about Spiritualism and Psychic Research; yet have, in the majority of cases, never attended a discussion class or study group such as used to be held when I first came into the Movement early in 1908.

What with the splitting up of the Movement into sections (such as Christian Spiritualists, Liberal Christian Spiritualists, and such like) it is not to be wondered at that persons of ingenuity and money-grabbing propensities bring Spiritualism into the limelight of ridicule in the national and local Press.

Please do not ask me to write "The Impatience of a Spiritualist," for I am seriously afraid that I should become the first authenticated case of lunacy through Spiritualism confined to a lunatic asylum.

45 Royston Way,
Burnham.

FREDK. H. MARSHALL.

ABSORB OR MONOPOLISE?

Sir,—Despite your footnote to my letter, I still fail to see the subtle distinction between "absorb" and "monopolise" where Spiritualism and the Churches are concerned. To me, both these in this instance are the same. If the Church absorbs Spiritualism, and acknowledges it as true, then surely it must have monopoly over it if it wishes to adapt it to its teachings. Mrs. St. Clair Stobart herself admits that the organised Church should have complete control over Spiritualism on its religious side. She condemns strongly the springing up of Spiritualist Churches. She evidently wants them all to close down.

JAMES M. McLINTOCK.

Light

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EDITOR GEORGE H. LETHEM
ASSISTANT EDITOR DR. NANDOR FODOR

As We See It

HALTING MODERNISM

IF it be true that a secure belief in a future life is an essential of a satisfying religion, then it would seem that the Gospel of Modernism will have a very limited and very feeble appeal. For, as expounded by the Rev. R. D. Richardson, M.A., examining chaplain to the Bishop of Birmingham (*The Gospel of Modernism*, new edition, Skeffington, 6/- net), it sweeps away nearly all the evidence generally put forward as the basis of the Christian "hope" of Survival and puts nothing in its place save vague conjectures and unconvincing affirmations.

The Gospel of Modernism rejects entirely the possibility of "miracles"; and as it ignores the results of Psychical Research, it sees no alternative but to assume that all the so-called "miracles" of the New Testament are either legends or inventions. Thus the after-death appearances of Jesus are explained away as involving nothing more than a few subjective visions. "All things considered," writes Mr. Richardson, "the best explanation of the appearances of Jesus after His death seems to be that they were true and transforming visions, consequent upon the conversions of Peter and others."

Mr. Richardson rejects the New Testament narratives of the objective appearances of Jesus to the Disciples in the upper room and on the way to Emmaus, and, with reservations, accepts Paul's evidence, but he does not explain how the "five hundred" of whom Paul speaks could have had a simultaneous "transforming vision." We doubt very much indeed whether he *could* give a satisfactory explanation of such an occurrence on the supposition that the "appearance" was not objective.

That there are serious doubts in his mind is shown by the fact that he adds—"We do not rule out *entirely* the possibility that the spirit of Jesus appeared, clothed in some form which had objective existence. There is, indeed, some evidence that spirits possess spiritual semblances capable of being perceived by those 'TUNED' to a proper capacity for such perception" (that is, Sensitives or Mediums).

"Modernism" has much to commend it to modern people; but as a religious force it cannot hope to be effective until it steps beyond a grudging admission of the "possibility" of evidence of Survival, and accepts the authenticated results of psychical investigation which prove among other things that—in their main outline if not in all their details—the New Testament stories of the after-death appearances of Jesus are credible as records of real events, and therefore worthy of frank acceptance as the basis of the Christian Good News.

FAIRIES OF KASHMIR

PIERRE ORLETZ, a French hunter of big game, has contributed to the August issue of *L'Astrosophie* (Nice) the story of an encounter he had with the supernatural, while hunting mountain goats in the Himalayas.

As on previous excursions, he had with him an experienced guide, Rahim d'Islamabad, "expert huntsman, tireless climber and fervent servant of Allah." One evening, after supper in camp, Orletz enquired of Rahim the name of a small valley some miles off on the right, only to be very definitely told that it was "impossible to hunt there."

Piqued by Rahim's evasive replies, Orletz obstinately pressed for an explanation, and in the end drew forth the following:

"Sahib—we cannot hunt there, for that valley of Ditché-Naï is where the Queen of all the Kashmir 'pâris' (fairies) has her kingdom. There she has her own special goats—they ride on them; it is so to speak her private stable. You would never succeed in shooting any of them; and if you attempted to do so, you would infuriate the Queen, and all the pâris of the country would combine against you."

Still more intrigued, the Frenchman firmly insisted upon being taken to Ditché-Naï; thereupon Rahim set about to do all that was possible to minimise the dangers of such an undertaking. The sturdiest of the porters was despatched to the nearest village to bring back thence a purely black sheep. Then followed a day of prayers, purifications and complicated ritual; after which the sheep—having previously been minutely examined to make sure there was not a single white hair in its fleece—was sacrificed with attendant ritual, part of the flesh being burnt, and certain other parts eaten by Rahim and the other men.

Next day they set out for the Valley of the Fairies. At once they were beset by difficulties: everywhere the snow seemed treacherous; hidden brushwood and rocks caught them by the feet and hindered their march, and almost, Orletz repented of the undertaking. The second day was worse still—it seemed as if the Queen of the pâris had unleashed the very elements against the intruders—dense fog, sleet, rain, terrific winds, everything beat down upon them; and when they finally sought the shelter of some overhanging rocks, they were terrified by a terrific uproar as an avalanche came hurtling down close beside them, bearing with it everything in its path.

In the silence that followed, Rahim declared: "You perceive, Sahib, we are helpless. We shall never get near the goats—the pâri Queen has seen to that. It is only owing to the prayers I made and by the grace of Allah that we were not crushed to death."

Three days later, wholly empty days from the hunter's point of view, he did at last manage to shoot a goat in one of the neighbouring valleys. But they had trespassed against the supernatural, and two of the porters in succession fell to the ground, flinging themselves to and fro and uttering strange sounds. Rahim declared the pâris were still angry with them, and that because they had shot the goat, the Queen had sent the spirit of the slain animal to torment the carriers. Rahim knew exactly how to deal with the attacks—he seized the men, knelt upon them, and began an arduous course of massage accompanied by chanted prayers. He persisted until the patient suddenly collapsed and lay motionless. After that, the two men were placed in one of the tents and every available rug and blanket was heaped upon them; but it was two whole days before either of them was fit to travel.

Several years afterwards, says Pierre Orletz, he heard that a friend of his had likewise defied the reputation of Ditché-Naï: he met with nothing but misfortune—made no kill, fell very ill himself, lost several of his men through bad accidents, and swore that never again would he be induced to set foot in that haunted valley.

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SUNDAY, AUGUST 25th, 1935.

11 a.m.—Mr. G. H. LETHAM.

Clairvoyante: Mrs. Helen Spiers.

6.30 p.m.—Mr. ERNEST HUNT.

Clairvoyante: Mrs. Hirst.

Sunday, September 1st, at 11 a.m. ... Rev. C. DRAYTON THOMAS.

Clairvoyante: Mrs. Rose Livingstone.

Sunday, September 1st, at 6.30 p.m. ... Mr. GRAHAM MOFFATT

Clairvoyant: Mr. Thomas Wyatt.

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Clairvoyante: Mrs. Hirst.

Wednesday, August 28th—Speaker: Major Leith-Hay-Clark.

Clairvoyante: Miss Eveline Canon.

Monday.**WEEKDAY ACTIVITIES**

2.30—4 p.m. Mrs. Livingstone, by appointment.

2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to Mrs. Moysey (Hon. Secretary). (Suspended during August, recommence September 2nd).

2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

6.30 p.m.—Open Meeting in the Grotrian Hall.

6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson (Hon. Secretary). (Suspended during August, recommence September 2nd).

Tuesday. Mrs. Livingstone, by appointment.

Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall.

2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

Thursday. Miss Lily Thomas, by appointment.

7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write to Miss Mitchell (Hon. Secretary). (Suspended during August, recommence September 5th).

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THE SIN OF FEAR

HOW MY FAITH WAS TESTED BY MY SPIRIT FRIENDS AND FOUND WANTING

By MARY WINEFRIDE SLATER

ONE foggy November morning, I started for a country walk by myself, and turned down a narrow winding lane which led to the river. Overhead the sun shone through the fog like a ball of fire, and was reflected in the water below. There seemed to be two suns with no visible dividing line between them; everything else was shrouded in a pall of grey mist. It was difficult to see where the path ended and the river began.

As I walked along I had been considering the different aspects of the *sin of fear*. Possibly because I am mediumistic, I am frequently subject to apprehensions which come to me quite unexpectedly in certain places and with certain people without any apparent cause.

Although I know that I must resist these uneasy fears and forebodings, I find them very difficult to throw off, and they often leave me in a condition of impotence which even prayer is unable to relieve. "How can I call myself a Spiritualist?" I asked myself, "how can I truthfully tell others of the loving care and protection given by the Angel Messengers to all God's children, when I am so wanting in faith myself? I am ashamed, and I wish that my spirit friends would allow something to happen to frighten me, so that I might prove by my courage that I really do trust them, and so recover my self-respect!"

STRANGE WHIRRING SOUNDS

As I said these words, I heard strange whirring flapping sounds that made my heart stand still. Out of the mist I saw two great swans with outspread wings rise from the water high into the air. Their long necks were craned forward as they suddenly swooped downwards and skimmed across the river, uttering shrill discordant shrieks as they bore down upon me. Gone were my aspirations for the chance to prove my courage and my trust in spirit friends. I turned and fled! When I had recovered my breath and could think clearly, I realised that the advent of these swans had probably saved my life. I had reached the stone parapet at the water's edge, and had I taken another step forward I might have fallen into the river and been drowned.

As I was uncertain how far it was possible for my pursuers to follow me, I continued to run as fast as I could down the little lane by which I had come. The fog was still thick and I could only see a few yards ahead. To my dismay I suddenly heard the sound of deep ominous growls, and found my retreat cut off by an enormous sheep dog, who faced me with glaring eyes and long yellow bared teeth. His coat was matted and tangled with dried mud. I love all dogs and they always love me; but, for some unaccountable reason, this dog was fiercely antagonistic. I always pray before I start for a walk that I may meet as many dogs as possible, because I feel spiritually, mentally, and physically better when they smile at me. Nowhere do I find such instantaneous trusting love and welcome as I see in the eyes of a dog, even if he is a stranger to me.

Knowing that to show any animal that one is afraid is to court disaster, because instinctively they sense fear, I stood still and looked him squarely in the eyes, although my knees shook under me. Soon, however, to my great relief, I heard footsteps and his master appeared. He was an old weather-beaten man as unkempt as his dog, and carried a thick gnarled stick; but I sensed one vulnerable spot, he loved his dog!

"Tell your dog I want to be friends if he will let me!" I called to him tentatively, hoping to strike an answering chord in the rough heart that beat beneath

the tattered coat. He laughed gruffly, and at once the dog sensed that I and his master were on friendly terms. He sidled up to me and allowed me to pat him.

"You love your dog?" I asked the man. "Aye! that I do!" he replied in broad Yorkshire dialect. "He loves you too," I affirmed. "Aye! that 'e do," he agreed, "but 'e don't make friends easy! Love's a funny thing I'm thinkin', I don't 'old with over much church goin', but I does recollect a text as says 'God is Love,' and I knows if you spells 'God' back'ards it reads 'Dog.' That's good enough for me."

Such words from such a source show that the Loving Father is indeed no respecter of persons, and manifests His love in wondrous ways.

During this encounter I felt that I had behaved creditably, and hoped that my spirit friends would allow the matter to drop, but this was not to be. As I turned out of the lane into the main street I heard the sound of screams and clattering hoofs, and saw people running in all directions. It was Monday, and cattle-market day in York. It was evident that two men had been driving a huge bull to market and had lost control of the animal, which was careering down the street, scattering the pedestrians who fled panic-stricken before it. As the infuriated animal was coming in my direction, I ran down the nearest street, and did not stop until I had reached the furthest end, where I paused to recover my breath, outside a large house with a garden in front. As I stood waiting to see if the bull had passed the top of the road, I held the handle of the gate, ready to take refuge in the garden if necessary.

THE MEETING WITH "SIMON"

Suddenly, I heard wolfish snarls quite close to me, and found myself gazing with horror-stricken fascination into the eyes of a great Alsatian wolf-hound who was standing upright with his massive front paws resting on the top bars of the gate, over which he evidently intended to leap upon me. To my intense relief, his intentions were frustrated by the sound of whistling and the cracking of a whip, and a man ran out of the house shouting "Simon! Simon! How dare you behave like that! Come here at once!" For a moment Simon hesitated, then with a growl of baffled rage he slunk into the house. His master, who was then unknown to me, apologised profusely. "My only excuse is that Simon objects to anyone loitering at the gate," he said.

Since then Simon and his master became my friends, but soon afterwards the dog passed into the spirit world. I always feel that I am accompanied by many spirit dogs when I go for walks, and sometimes I can see them quite clearly. Simon always leads the way. Some of these dogs were described by the well-known Medium, Miss Lily Thomas, during clairvoyance at a Sunday morning service at the Grottrian Hall in London. She also described a prairie dog which I had seen clairvoyantly when I was having absent healing treatment from Dr. Price, who heals through his Medium, Mrs. May Bird. I saw the dog with an Egyptian spirit-healer called Kemal Ptah, who helps Dr. Price. The dog always follows the band because he gives out great power.

I cannot believe that all these alarming encounters could have happened by chance during one short walk. I had never had such experiences before, and nothing of the kind has ever happened to me since. I think they were arranged by my spirit friends because I wished that "something might happen to frighten me," so that I might prove my trust in them. Their loving care was amply vindicated. My faith in them was tested and found wanting, but the lesson I have learnt remains.

*Man who disappeared
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ANOTHER CROSS-COMMUNICATION

WHEN I was a small boy, my father started calling me "Toby." At the first sitting I ever had with Mrs. Leonard, he came through and addressed me by that name. Fedra remarked: "Toby—that is a nice name—I will call you Mr. Toby. Next time you go to another Medium I will come and call you that, it will be a good test." I said: "Good, I am sitting with Mrs. Barkel next week; you come and do it, it will be a splendid test."

Now, as far as I can remember, Mrs. Barkel got ill; anyhow the sitting never took place. But a little later on, I went to Mrs. Mason. Suddenly Maisie said: "Fedra is here; she is saying, Toby-Toby-Toby. What does she mean?"

I have always been glad that the Barkel sitting did not take place, otherwise some people might have said that Mrs. Leonard had told Mrs. Barkel what to say; but as things turned out, Fedra got her test through a different Medium, and one whom, at the time the promise was made, I had no idea I should be sitting with. Incidentally, I never for a moment thought I should get this test through Mrs. Mason, and had quite forgotten the promise. C. H. MOWBRAY, (Major).

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